

# Brethren Evangelist

"I Am the Way, the Truth and the Life."—Jesus

VOLUME XXIII.

ASHLAND, O., THURSDAY, APRIL 25, 1901.

No. 17.

## Editorial

### Twentieth Century Special No. 2

Ever since the Twentieth Century Number of the EVANGELIST went forth from this office there has been a steady and growing demand for another issue on the same plan. We have yielded to this demand, and preparations are now being made for a second "Twentieth Century Number" of the EVANGELIST, to be issued as early as possible. An illustrated twenty-four page edition involves extra expense which our readers should help to bear, and this we will give them an opportunity to do without any direct donation to the business. This additional expense can all be provided for from the sales of extra copies of the paper. Please state on a postal card the number of copies you agree to take at the following rates: Single copies, 3 cents; four copies, 10 cents; per dozen 25 cents; 100 copies or more 2 cents each. Orders have already been received for 350 copies, but we need to sell at least 1500 copies. Let us hear from those interested at once so that the work of getting out the special edition may not be unnecessarily delayed. It will be a very small matter for any congregation to take from 50 to 100 copies, but it is important that we should know the number desired.

### Sky Scrapers

The recent suggestion to build churches in the large cities as high as the "sky scrapers," and rent out the upper stories for business offices, is interesting because of its peculiar association of ideas. The worship of God and the worship of Mammon would be under the same roof, but Mammon would have six days in the week, and all the "uppermost seats." This preponderance and preference of time and opportunity which is given Mammon illustrates perhaps the chief difficulty in the way of the church. Multitudes are scarcely able to get enough of "the bread that perisheth," for themselves and their families, by six days hard labor, and physical weariness on the seventh dulls every mental and spiritual faculty. Philanthropists, altruistic people, long for a day to come when labor for all needful things will be so lightened as to become a pleasure instead of a weary drudgery, hoping that the resultant emancipation of the mind and soul from this world bondage will encourage growth in all better and spiritual ways. But it is even a question whether this would follow. Opulent people who have unlimited leisure are not more spiritual than others, not much more intellectual. They speedily become distinguished for self indulgence, and for little else. Satiety, ennui, disease, follow self indulgence as a swift judgment, so that to many a man millions spells misery and dollars

damnation. The worthlessness and depravity of rich men's sons is almost a proverb. Young Cash has no incentive to study in college, and many a disgusted Pater, beholding the empty return of his sleek scion from some fashionable university, has been constrained to say like Aaron, "I cast my gold into the fire, and behold there came out this calf." As to business, why should the young fellow worry about that, or soil his hands? Father's millions are growing fast enough for the very highest flying the world ever saw. He becomes a "man about town," which means a lot more than one will put on a clean sheet of paper.

Unsanctified wealth is a curse, and sanctified wealth is a curiosity. Set that down. Many a man who says Lord, Lord, ties a double hard knot in his purse string. Will the altruistic lightening of labor in that coming golden age of the socialist make men less ardent mammon worshipers? Will it? We have the gravest doubts about that proposition. Between the hand sickle of our forefathers and the McCormick binder of today there has been a vast lightening of labor, an incalculable increase of production, yet our binder man has not limited his covetousness, or shortened his hours of labor, or fertilized his religious life. Neither prosperity nor adversity will make a man a Christian, but divine grace. Adversity may furnish grace an opportunity, and prosperity may furnish grace an instrument, but there is no lifting power in either condition. Mammon may call his temples "sky scrapers," but they fall miserably short of the skies. If the skies were a canopy with greenbacks or inlaid with gold, there would doubtless be witnessed a tremendous effort to scrape them. The true symbolism of the skies,—purity, spirituality, immortality, will doubtless yet win a "multitude that no man can number," but that is prophecy, not history. Today the multitude is under that veil of materialism which is "spread over all flesh," a veil which is to be rent asunder some way, and some time.

Perhaps the gravest question concerning this subject is, What are we to do with the wealth that has crept into the churches? As a rule religion makes a man industrious, frugal, self denying, and when a man gets all these things there ensues a waxing of his bank account. Then cometh satan, and it is time for that man's pastor to pray, and to speak meekly a message of warning. He should also be wise in his generation, and recognize that if the matter is gone about in the right way, that man is more willing than you had supposed to consecrate such a liberal portion of his increase to the Lord's work that what is left will be yet more increased, and blessed to himself and to his children. He will hold up the activities of the church, he will water missions, he will endow Ashland college, he will bethink him of the swiftly oncoming of eternity, and he will sow liberally here that he may have a bountiful and golden harvest there.